

Nitya-samarpaṇam

नित्यसमर्पणम्



Narayanashrama Tapovanam

Nitya-samarpaṇam

नित्यसमर्पणम्

Narayanashrama Tapovanam

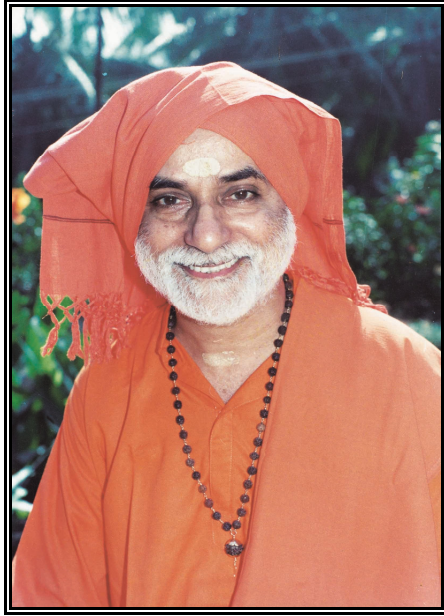
Venginissery, P. O. Ammadam

Thrissur, Kerala 680 563, India

Phone: 0487-2277963, 2278302;

Email: ashram1@gmail.com

www.SwamiBhoomanandaTirtha.org



Swami Bhoomananda Tirtha

Book: Nitya-samarpaṇam

Published by:

© Managing Trustee

Narayanashrama Tapovanam

Venginissery, P. O. Ammadam

Thrissur, Kerala 680 563.

eBook: First Edition September 2013

All rights are reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted, in any form or by any means, mechanical, photocopying, recording or otherwise, without prior written permission of the publisher.

“The spirituo-religious civilization of India has been evolved and sustained through poetry. The ancient Vedas were taught, learnt, memorized and preserved only through the culture of recitation. To recite verses with correct accent and pronunciation, while focussing the mind on their meaning, is to ingrain them indelibly in memory and sublimate our life and behaviour through their message.”

“When you recite a verse properly, activating the sound from the naval region, and also listen to it attentively, contemplating on the meaning conveyed by the words, it becomes a great discipline bringing convergence, integration and harmony. It will virtually lead the seeker to samādhi -- the inward poise and bliss.”

Swami Bhoomananda Tirtha

A few words about the book

“Poetry recited with bhāva has the magical effect of redressing grief and generating bliss. It also facilitates learning, memorization and introspection. The word śloka means that which alleviates śoka (grief).”

Swamiji

Over the past **six years**, the daily routine in the Ashram has undergone major changes. The various functions throughout the day are associated with significant ślokas chanted in devotionally inspiring tunes, mostly set by Ma. Gradually these ślokas, chanted in chorus in their characteristic tunes, have become an integral part of the Jñāna Yajñas, weekly satsangs and other functions conducted in different places by Poojya Swamiji’s devotees.

The devotees have increasingly felt the need for a booklet containing all these ślokas. “Stotramalā”, published in 1984 and revised in 1990, does not include many of these ślokas and contains many others that are not generally chanted in the Ashram now.

“Song of the Soul” audio cassette containing deep and sublime ślokas sung by Mā and Swami Nirvisheshananda Tirtha, released in 1998, was particularly intended to help seekers get absorbed in the Self. The complete text of the ślokas along with English translation, published in 1999, does not meet the present requirement because the contents are again partly different from those of the daily routine.

The present booklet which is a compilation of all the ślokas necessary to follow the Ashram routine, will hopefully fulfil the long felt need.

The arrangement of the ślokas in the booklet follows the sequence in which they appear in the Ashram routine from dawn to dusk. Chapter I and Chapter IV contain the slokas recited respectively during the morning and evening prayers in the Samādhi Mandir here. Chapter II

contains the *Guru-vandanā* stotras sung during *Puṣpa-samarpaṇam* while we offer flowers at the lotus feet of our Poojya Gurudeva. Chapter III contains the slokas sung during *Bhojana-pavitreekaraṇam* when Poojya Swamiji divinizes the food to be served during the meals, the mantras chanted before taking food, and the slokas chanted at the beginning and conclusion of each satsang.

Two additional sections are included to make the booklet more comprehensive. Appendix 1 contains the 108 epithets composed by Late Balan Subramanian in adoration of Poojya Swamiji. These are chanted whenever we perform the *pāda-poojā* of our Poojya Gurudeva. Appendix 2 is a reproduction of chapter 15 of Bhagavadgeeta, to help devotees participate in the chanting before meals.

‘*Samarpaṇam*’ means offering. ‘*Nitya*’ means regular, constant, eternal. ‘*Nitya-samarpaṇam*’ contains eternal flowers, to be offered regularly. They never wither. The more we use them, the more fragrant and radiant they become. Also they make us more resplendent and pure.

Swāmī Nirviśeshānanda Tirtha

Contents

I	Morning Prayers	9
II	Offering flowers at the Lotus Feet of Sri Gurudeva	25
III	Shlokas related to other daily events	38
IV	Evening Prayers	43
	Appendix - 1	57
	108 Epithets in adoration of Sri Gurudeva	
	Appendix - 2	
	Śrīmadbhagavadgītā - Chapter 15	65
	Key to Pronunciation	73

प्रातःप्रार्थना (Morning Prayers)

I.1 Ślokas

वन्दे गुरुणां चरणारविन्दे
संदर्शितस्वात्मसुखावबोधे ।
जनस्य ये जाङ्गुलिकायमाने
संसारहालाहलमोहशान्त्यै ॥

*vande gurūṇāṃ caraṇāravinde
sandarśita-svātma-sukhāvabodhe |
janasya ye jāṅgulikāyamāne
saṃsāra-hālāhala-mohaśāntyai |*

I prostrate to the lotus feet of all my Gurus, which are like the expert physician, who alleviates the delusion caused by the severe poison of worldliness, and which reveal the bliss of the Self within.

मदीय हृदयाकाशे चिदानन्दमयो गुरुः ।
उदेतु सततं सम्यक् अज्ञानतिमिरारुणः ॥

*madiya hrdayākāśe cidānandamayo guru: |
udetu satataṃ samyak ajñāna-timirāruṇa: |*

In the space of my heart, the Guru who is chidanandamaya (conscious being full of bliss), may very well arise as the sun destroying the darkness of ignorance.

पृथ्वी सगन्धा सरसास्तथापः
स्पर्शी च वायुर्ज्वलितं च तेजः ।
नभः सशब्दं महता सहैव
कुर्वन्तु सर्वेऽपि च सुप्रभातम् ॥

*pr̥thvī sagandhā sarasās-tathāpa: sparśī ca vāyur-jvalitaṃ ca teja: |
nabha: saśabdaṃ mahatā sahaiva kurvantu sarve'pi ca suprabhātam | |*

May the fragrant Earth, the sapid water, the touching wind,
the brilliant light, the sky full of sounds along with the Cosmic
being make every one's dawn auspicious.

लोकेश चैतन्यमयादिदेव श्रीकान्त विष्णो भवदाज्ञयैव ।
प्रातः समुत्थाय तव प्रियार्थं संसारयात्रामनुवर्तयिष्ये ॥

*lokeśa caitanyamayādideva śrīkānta viṣṇo bhavad-ājñayaiva |
prāta: samutthāya tava priyārthaṃ saṃsāra-yātrām-anuvartayiṣye | |*

O, the controller of the world, who is of the nature of
consciousness, the God of all gods, O Mahavishnu, the consort
of Śree, waking up by your command in the morning, I
undertake this journey through worldly activities, for the sake
of your pleasure alone.

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं
सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत्स्वप्नजागरसुषुप्तमवैति नित्यं
तद्ब्रह्म निष्कलमहं न च भूतसंघः ॥

*prāta: smarāmi hr̥di saṁsphurad-ātmatattvaṁ
saccit-sukhaṁ paramahaṁsa-gatiṁ turīyam |
yat-svapna-jāgara-suṣuptam-avaiti nityaṁ
tadbrahma niṣkalam-aḥaṁ na ca bhūtasāṅgha: | |*

In the morning, I think about the essential Atman which is shining in my heart, which is blissful by dint of 'sat' and 'chit', which is the destination of the realized souls, the fourth state of consciousness; which senses waking, dream and sleep all the time. That partless Brahman I am, not the aggregate of matter and energy.

प्रातर्भजामि मनसो वचसामगम्यं
वाचो विभान्ति निखिला यदनुग्रहेण ।
यन्नेति नेति वचनेर्निगमा अवोचुः
तं देवदेवमजमच्युतमाहुरग्र्यम् ॥

*prātar-bhajāmi manaso vacasām-agamyam
vāco vibhānti nikhilā yad-anugraheṇa |
yan-neti neti vacanair-nigamā avocu:
taṁ devadevam-ajam-acyutam-āhuragryam | |*

In the morning, I worship that which is unreachable by mind and speech, by whose blessings all words are lit up, which the Vedas have spoken about as 'not this', 'not this', and which is spoken of as god of gods, birthless, infallible and primordial.

प्रातर्नमामि तमसः परमर्कवर्णं

पूर्णं सनातनपदं पुरुषोत्तमाख्यम् ।

यस्मिन्निदं जगदशेषमशेषमूर्तो

रज्वां भुजंगम इव प्रतिभासितं वै ॥

*prātar-namāmi tamasaḥ param-arka-varṇaṃ
pūrṇaṃ sanātana-padaṃ puruṣottama-ākhyam |
yasminn-idam jagad-aśeṣam-aśeṣa-mūrtau
rajvāṃ bhujāṅgama iva pratibhāsitaṃ vai | |*

In the morning, I prostrate to that which is beyond darkness, that which is like the brilliance of the sun, full, the eternal abode, named as Purushothama, in which Infinite being this endless Universe shines like the snake in the rope.

I. 2 Viṣṇu-sahasranāma-stotra recitation, followed by:

यदक्षर पदभ्रष्टं मात्राहीनं तु यद्भवेत् ।
तत्सर्वं क्षम्यतां देव नारायण नमोऽस्तु ते ॥

*yad-akṣara pada-bhraṣṭaṃ mātrā-hīnaṃ tu yad-bhavet |
tat-sarvaṃ kṣamyatāṃ deva nārāyaṇa namo'stu te | |*

O Lord Narayana, may all the errors be excused, including the letters and words that have been missed, and the pronunciational notes that have been lost. Prostration to you.

अन्यथा शरणं नास्ति त्वमेव शरणं मम ।
तस्मात् कारुण्यभावेन रक्ष रक्ष महाप्रभो ॥

*anyathā śaraṇaṃ nāsti tvam-eva śaraṇaṃ mama |
tasmāt kāruṇya-bhāvena rakṣa rakṣa mahā-prabho | |*

For me, there is no other refuge, you alone are the refuge. Therefore, O great Lord, with compassionate sentiments protect me, protect me.

1. 3 Reciting one or two chapters of Śrīmad-bhagavadgītā

गीतापारायणारम्भे (At the beginning of Gita Chanting)

यं ब्रह्मावरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः
वेदैः साङ्गपदक्रमोपनिषदैः गायन्ति यं सामगाः ।
ध्यानावस्थित तद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥

*yaṃ brahmā-varuṇendra-rudra-maruta: stuvanti divyai: stavai:
vedai: sāṅgapadakramopaniṣadai: gāyanti yaṃ sāmagā: |
dhyānāvasthita tadgatena manasā paśyanti yaṃ yogino
yasyāntaṃ na vidu: surāsuragaṇā devāya tasmai nama: | |*

Prostrations to that Divine Being, whom Brahma, Varuna, Indra, Rudra and Maruta praise by means of Vedic Divine hymns, whom reciters of Sāma-veda praise in the proper order of aṅga and pada through Upanishads, whom yogis with their minds established in meditation, getting dissolved into its essence perceive, whose nature Gods as well as demigods do not know.

गीतापारायणावसाने (At the conclusion of Gita Chanting)

एकं शास्त्रं देवकीपुत्रगीतं एको देवो देवकीपुत्र एव ।
एको मन्त्रस्तस्य नामानि यानि कर्माप्येकं तस्य देवस्य सेवा ॥

*ekaṃ śāstraṃ devakī-putra-gītaṃ
eko devo devakī-putra eva |
eko mantras-tasya nāmāni yāni
karmāpy-ekaṃ tasya devasya sevā | |*

Whatever is sung by Devakiputra is the only one scripture. The son of Devaki alone is the only one God. Whatever are his names, they are the only one mantra. Service to that God alone is the only one activity too.

श्रीकृष्णं योगिवर्यं प्रियजनसुखदं गोपिकानन्दकन्दं
गीतातत्त्वैकवेद्यं भवहरणपटुं बुद्धमुक्तस्वभावम् ।
पार्थ खिन्नं प्रपश्य स्थिरमतिमकरोदात्मतत्त्वोपदेशाद्-
यः सर्वात्मा प्रभुं तं स्थिरसुखनिलयं भक्तिवश्यं स्मरामि ॥

*śrīkṛṣṇaṃ yogi-varyaṃ priyajana-sukhadaṃ gopikānanda-kandaṃ
gītā-tattvaika-vedyaṃ bhava-haraṇa-ṣaṭuṃ
buddha-mukta-svabhāvam |
pārthaṃ khinnaṃ prapaśya sthira-matim-akarod-ātma-tattvopadesād
ya: sarvātmā prabhuṃ taṃ sthira-sukha-nilayaṃ
bhakti-vaśyaṃ smarāmi | |*

I repeatedly think of that Lord Sri Krishna, Self of all who on seeing the son of Pritha afflicted, instructed him the truth of the Self making him stable-minded, who is the best of Yogis, who bestows happiness on those dear to him, who is bliss embodied for the Gopikas, who can be understood only by the truth exposed in Gītā, who is clever in robbing worldliness, who is by nature illumined and liberated, who is the abode of permanent happiness, who can be won over by devotion.

I. 4 दीपाराधना (Dīpārādhana)

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥

*na tatra sūryo bhāti na candra-tāraḥ
nemā vidyuto bhānti kuto'yam-agni:
tameva bhāntam-anubhāti sarvaṃ
tasya bhāsā sarvam-idaṃ vibhāti | |*

There sun shines not, moon and stars shine not, these lightnings shine not – how can this fire make it shine? By that shining being (alone) all co-shine; by its brilliance all this shines.

यो वेदादौ स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः ।
तस्य प्रकृतिलीनस्य यः परः स महेश्वरः ॥

*yo vedādau svara: prokto vedānte ca pratiṣṭhita:
tasya prakṛti-līnasya ya: para: sa mahēśvara: | |*

Maheśvara is that Supreme which is beyond the svara (syllable – Om is the syllable a-u-m), which is declared in the beginning of the Vedas, which is also established in Vedanta, and in whom is dissolved this prakṛiti.

यथा नद्यः स्यन्दमानाः समुद्रे
अस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान् नामरूपाद्विमुक्तः
परात्परं पुरुषमुपैति दिव्यम् ॥

*yathā nadya: syandamānā: samudre
astam gacchanti nāmarūpe vihāya |
tathā vidvān nāma-rūpād-vimukta:
parāt-param puruṣam-upaiti divyam | |*

Just as flowing rivers abandoning names and forms attain extinction in the sea, likewise the enlightened person freed from name and form reaches the Supreme Lord who is transcendental, more Absolute than the Absolute (greater than the great).

I. 5 शान्तिमन्त्राणि (Śānti Mantras)

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
॥ ॐ शान्तिः शान्तिः शान्तिः ॥

*Oṃ pūrṇamada: pūrṇamidam pūrṇātpūrṇamudacyate |
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate | |
| | Oṃ śānti: śānti: śānti: | |*

That is fullness, this is fullness. From fullness arises fullness.
Taking fullness from fullness, fullness indeed remains.

ॐ शन्नो मित्रः शं वरुणः शन्नो भवत्वयमा । शन्न इन्द्रो बृहस्पतिः शन्नो
विष्णुरुक्रमः । नमो ब्रह्मणे नमस्ते वायो त्वमेवप्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं
ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु ।
अवतु माम् । अवतु वक्तारम् ।

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

*Om śanno mitra: śaṃ varuṇa: śanno bhavatvayamā | śanna indro
brhaspati: śanno viṣṇururukrama: | namo brahmaṇe namaste vāyo
tvameva pratyakṣaṃ brahmāsi | tvāmeva pratyakṣaṃ brahma
vadiṣyāmi | ṛtaṃ vadiṣyāmi | satyaṃ vadiṣyāmi | tanmānavatu |
tadvaktāramavatu | avatu mām | avatu vaktāram |*

|| *Om śānti: śānti: śānti: | |*

Om. May Mitra be propitious to us. May Varuna be propitious to us. May Aryamā be propitious to us. May Indra be propitious to us. (Mitra, Varuna, Aryama, Indra are Vedic deities presiding over the different quarters of the sky. They are four of the twelve Adityas.) May Brhaspati, the God of knowledge, also be propitious to us. May the all-pervading, all-powerful Lord Visnu and his incarnation Urukrama (Vamana) be benedictory to us. Prostration to Brahman.

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहे ।
तेजस्विनावधीतमस्तु । मा विद्विषावहे ।

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

*Om saha nāvavatu | saha nau bhunaktu | saha vīryaṃ karavāvahai |
tejasvināvadhītamastu | mā vidviṣāvahai | |*

|| *Om śānti: śānti: śānti: | |*

Om, May Brahman protect us both (the preceptor and the disciple). May He nourish us both. May we strive together vigorously. May our learning become brilliant and effective. May we not feel resentment towards each other. Om śānti: śānti: śānti:

ॐ यश्छन्दसामृषभो विश्वरूपः। छन्दोभ्योऽध्यमृतात् सम्बभूव। स मेन्द्रो मेधया स्पृणोतु। अमृतस्य देवधारणो भूयासम्। शरीरं मे विचर्षणम्। जिह्वा मे मधुमत्तमा। कर्णाभ्यां भूरि विश्रुवम्। ब्रह्मणः कोशोऽसि मेधया पिहितः। श्रुतं मे गोपाय।।

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Om yaś-chandasām-ṛṣabho viśvarūpa:| chandobhyo'-dhyamṛtāt sambabhūva| sa mendro medhayā sprṇotu.| amṛtasya devadhāraṇo bhūyāsam| śarīraṃ me vicarṣaṇam| jihvā me madhumattamā| karṇābhyāṃ bhūri viśruvam| brahmaṇa: kośo'si medhayā pihita:| śrutam me gopāya|

|| *Om śānti: śānti: śānti:* ||

The premier sound of the Vedas is Om whose manifest form is this universe. It emerged from the hymns of Immortality itself. May that brilliant pranava (Om) give me intelligence so that I may become the bearer of wisdom that bestows Immortality. May my body be fit for the purpose and tongue speak sweetly. With both my ears let me amply hear the spiritual truths. O pranava, you are encased by the supreme Spirit within the intellect. Protect my learning. Om śānti:; śānti: śānti:

ॐ अहं वृक्षस्य रेरिव । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
द्रविणं सवर्चसम् । सुमेधा अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

*Oṃ ahaṃ vṛkṣasya reriva | kīrtiḥ pṛṣṭhaṃ gireriva | ūrdhvapavitro
vājinīva svamṛtam-asmi | draviṇaṃ savarcasam | sumedhā
amṛtokṣitaḥ | iti Triśaṅkor-vedānuvacanam | |*

| | *Oṃ śāntiḥ śāntiḥ śāntiḥ* | |

I am the seed of the tree of the world. My glory rises like the peak of the mountain. High and pure as the sun, I am verily immortal. My wealth is the effulgence of Brahman. I am the immutable and immortal brilliance. This is the message of wisdom from Sage Triśanku.

| | *Oṃ śāntiḥ śāntiḥ śāntiḥ* | |

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।
सर्वं ब्रह्मोपनिषदम् । माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्तु
अनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु । ते मयि
सन्तु ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

*Om āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ śrotramatho
balamindriyāṇi ca sarvāṇi | sarvaṃ brahmaupaniṣadaṃ | mā'haṃ
brahma nirākuryāṃ mā mā brahma nirākarod-anirākaraṇamastu
anirākaraṇaṃ me'stu | tadātmani nirate ya upaniṣatsu dharmāste mayi
santu. | te mayi santu | |*

| | Om śānti: śānti: śānti: | |

Om. Let my limbs, speech, life-forces, eyes, ears, strength and all the senses, become well nourished. Everything is indeed the Brahman extolled by the Upanishads. Let me not deny the Brahman. Also let not the Brahman disown me. Let there be no denial from me. Let me, who is devoted to the Self, be enriched with all the virtues extolled by the Upanishads. Let these enrich me. Om śānti: śānti: śānti:.

ॐ वाङ् मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् । आविरावीर्म एधि ।
वेदस्य म आणीस्थः । श्रुतं मे मा प्रहासीः अनेनाधीतेनाहोरात्रान् संदधामि । ऋतं
वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु
वक्तारम् । अवतु वक्तारम् ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

*Oṃ vān me manasi pratiṣṭhitā | mano me vāci pratiṣṭhitam |
āvīrāvīrma edhi | vedasya ma āṅīstha : | śrutaṃ me mā prahāsi :
anenādhitēnāhorātrān sandadhāmi | ṛtaṃ vadīṣyāmi | satyaṃ
vadīṣyāmi | tanmā mavatu | tadvaktāram avatu | avatu mām | avatu
vaktāram | avatu vaktāram | |*

| | *Oṃ śānti: śānti: śānti: | |*

Om. Let my speech be supported well by the mind and the mind by the speech. O Self-effulgent Brahman, be revealed to me. Let the knowledge and message of the Vedas come to me. Let not what I have learnt (heard from the preceptor) leave me. Let me spend day and night in the contemplation of whatever I have learnt. I shall speak what is proper. I shall speak the Truth. Let Brahman protect me (by infusing the right knowledge) and protect the teacher. Let it protect me. Let it protect the teacher, protect the teacher. *Oṃ śānti: śānti: śānti:.*

ॐ भद्रं नोऽपिवातय मनः ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Oṃ bhadraṃ no'pivātaya mana: | |

| | *Oṃ śānti: śānti: śānti: | |*

Let the mind radiate auspiciousness. *Oṃ śānti: śānti: śānti:.*

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ॥
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः । व्यशेम देवहितं यदायुः ॥
स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Oṃ bhadraṃ karṇebhiḥ śṛṇuyāma devāḥ |
bhadraṃ paśyemākṣabhīryajatrāḥ |
sthirairāṅgaistuṣṭuvāṃsastanūbhiḥ |
vyaśema devahitaṃ yadāyuḥ | |
svasti na indro vṛddhaśravāḥ |
svasti naḥ pūṣā viśvavedāḥ |
svasti nastārṣya ariṣṭanemiḥ |
svasti no bṛhaspatirdadhātu | |

| | *Oṃ śāntiḥ śāntiḥ śāntiḥ* | |

Om. O the brilliant Powers, may our ears hear what is auspicious. May we see with our eyes what is auspicious. May we live our allotted span of life in good health and strength, singing your praise. May Indra, extolled in the scriptures, Pūṣā, the omniscient, Tārṣyaḥ who protects us from harm, and Bṛhaspati, ensure our felicity. Oṃ śāntiḥ śāntiḥ śāntiḥ.

ॐ यो ब्रह्माणं विदधाति पूर्वम्। यो वै वेदांश्च प्रहिणोति तस्मै। तं ह
देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहंप्रपद्ये।।

।। ॐ शान्तिः शान्तिः शान्तिः।।

*Oṃ yo brahmāṇaṃ vidadhāti pūrvam | yo vai vedāṃśca prahiṇoti
tasmai | taṃ ha devam-ātmabuddhi-prakāśaṃ mumukṣurvai śaraṇam-
ahaṃ prapadye |*

| | Oṃ śānti: śānti: śānti: | |

Om. Seeking liberation, I take refuge in the Effulgent One, who at the beginning of Creation, projected the Creator (Brahmā) and delivered to him the Vedas, who illumines our intelligence with the knowledge of the Self. Oṃ śānti: śānti: śānti:.

* * *

“When you recite a verse properly, activating the sound from the naval region, and also listen to it attentively, contemplating on the meaning conveyed by the words, it becomes a great discipline bringing convergence, integration and harmony. It will virtually lead you to samādhi -- the inward poise and bliss.”

-- Swamiji

पुष्पसमर्पणम्

(Offering flowers at the Lotus Feet of Sri Gurudeva)

II. 1 गुरुस्तोत्राणि (Stotras on the Guru)

जन्मानेकशतैः सदादरयुजा भक्त्या समाराधितो
भक्तैर्वैदिकलक्षणेन विधिना सन्तुष्ट ईशः स्वयम् ।
साक्षाच्छ्रीगुरुरूपमेत्य कृपया दृग्गोचरः सन् प्रभुः
तत्त्वं साधु विबोध्य तारयति तान् संसारदुःखार्णवात् ॥

*janmānekaśatai: sadādarayujā bhaktyā samārādhito
bhaktair-vaidikalakṣaṇena vidhinā santuṣṭa īśa: svayam |
sākṣācchrīgururūpam-etya kṛpayā dṛg-gocara: san prabhu:
tattvaṃ sādhu vibodhya tārayati tān saṃsāra-du:khārṇavāt | |*

Pleased with the traditional Vedic ways of worship, performed by the devotee in hundreds of lives with piety and devotion, the Lord out of his own volition, becomes visible in the form of a Guru, and mercifully awakens the devotee by explaining the supreme Truth sufficiently well and takes him across the sea of worldly afflictions.

पूर्णानन्दरसानुभूतिसहित-स्मेरप्रसन्नाननं
पूर्णेन्दुप्रभमात्मबोधनिलयं शान्तं निरीहं परम् ।
नित्यानित्यविचारसार-चतुरं निर्मत्सरं पावनं
श्रीभूमानन्दमहं नतोऽस्मि कलितानन्दं परं श्रेयसे ॥

*pūrṇānanda-rasānubhūti-sahita-smeraprasannānanaṃ pūrṇendu-
prabham-ātmabodha-nilayaṃ śāntaṃ nirīhaṃ param |
nityānitya-vicārasāra-caturaṃ nirmatsaraṃ pāvanaṃ
śrībhūmānandam-ahaṃ nato'smi kalitānandaṃ paraṃ śreyase | |*

Seeking spiritual fulfillment, I prostrate before Sri Bhoomananda, my Guru, who has a smiling countenance resulting from the experience of full bliss; who sheds luster like the full-bloom moon; who is the treasure-house of Self-knowledge, is ever tranquil, desire-free and supreme in every way; who is adept in discriminating between the Real and the unreal, and is freed from the spirit of competition; who is ever pure and bliss incarnate.

II. 2 गुरुगीता (Gurugītā)

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुः साक्षात् परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

*gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ |
guruḥ sāksāt paraṃ brahma tasmai śrīgurave namaḥ | |*

Salutations to the Guru who is Brahma, Visnu and Siva; who is verily the Supreme Brahman.

अज्ञान-तिमिरान्धस्य ज्ञानाञ्जन-शलाकया ।

चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

ajñāna-timirāndhasya jñānāñjana-śalākayā |
caṅsur-unmīlitaṃ yena tasmai śrīgurave nama: | |

Salutations to the Guru, who with the collyrium stick of Knowledge, has opened the eyes blinded by ignorance.

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥

akhaṇḍa-maṇḍalākāraṃ vyāptaṃ yena carācaram |
tatpadaṃ darśitaṃ yena tasmai śrīgurave nama: | |

Salutations to the Guru who has very graciously made it possible to realise That which is of the form of undivided space and which pervades all the living and non-living creation.

चैतन्यः शाश्वतः शान्तो व्योमातीतो निरञ्जनः ।

बिन्दुनादकलातीतः तस्मै श्रीगुरवे नमः ॥

caitanya: śāśvata: śānto vyomātīto nirañjana: |
bindu-nāda-kalātīta: tasmai śrīgurave nama: | |

Salutations to the Guru who is the supreme Consciousness, eternal and serene; who is beyond space, is devoid of any blemish and is beyond *bindu*, *nāda* and *kalā* (beyond the three states of awareness).

स्थावरं जङ्गमं व्याप्तं येन कृत्स्नं चराचरम् ।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥

*sthāvaram jaṅgamaṁ vyāptaṁ yena kṛtsnaṁ carācaram |
tatpadaṁ darśitaṁ yena tasmai śrīgurave nama: | |*

Salutations to the Guru who has made it possible to realise
That, by which all the mobile and immobile, as well as the
animate and inanimate creation is pervaded.

अनेकजन्म-संप्राप्त कर्मन्धन-विदाहिने ।
आत्मज्ञानाग्नि-दानेन तस्मै श्रीगुरवे नमः ॥

*anekajanma-saṁprāpta karmendhana-vidāhine |
ātmajñānāgni-dānena tasmai śrīgurave nama: | |*

Salutations to the Guru who, by infusing the fire of Self-
knowledge, completely burns away the fuel of karma collected
over many lives.

न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः ।
तत्त्वज्ञानात्परं नास्ति तस्मै श्रीगुरवे नमः ॥

*na guroradhikaṁ tattvaṁ na guroradhikaṁ tapa: |
tattvajñānāt-param nāsti tasmai śrīgurave nama: | |*

There is no Truth higher than the Guru, no penance higher
than remembering and serving the Guru, and there is nothing
superior to the Realization of Truth. Salutations to the Guru.

मन्नाथः श्रीजगन्नाथो मदगुरुः श्रीजगद्गुरुः ।

मदात्मा सर्वभूतात्मा तस्मै श्रीगुरवे नमः ॥

*mannātha: śrījagannātho madguru: śrījagadguru: |
madātmā sarvabhūtātmā tasmai śrīgurave nama: | |*

My Lord is the Lord of the universe, my Guru is the Universal Teacher and my Self is the Self of everything. Salutations to the Guru.

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।

मन्त्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोः कृपा ॥

*dhyānamūlaṃ gurormūrti: pūjāmūlaṃ guro: padam |
mantramūlaṃ gurorvākyaṃ mokṣamūlaṃ guro: kṛpā | |*

The focus for meditation is the Guru's person; the focus of worship is the feet of the Guru; the real mantra is the word of the Guru and the cause of liberation is the Guru's compassion.

गुरुरादिरनादिश्च गुरुः परमदैवतम् ।

गुरोः परतरं नास्ति तस्मै श्रीगुरवे नमः ॥

*gururādiranādiśca guru: paramadaivatam |
guro: parataraṃ nāsti tasmai śrīgurave nama: | |*

The Guru is the beginningless beginning, the source of everything and all. The Guru is the supreme destiny: there is no one greater than the Guru. Salutations to the Guru!

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं
द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं
भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥

*brahmānandaṃ paramasukhadaṃ kevalaṃ jñānamūrtiṃ
dvandvātītaṃ gaganasadrśaṃ tattvam-asyādilakṣyam |
ekaṃ nityaṃ vimalam-acalaṃ sarvadhī-sākṣibhūtaṃ
bhāvātītaṃ triguṇarahitaṃ sadguruṃ taṃ namāmi | |*

Salutations to the Sadguru, who is verily the bliss of Brahman and the bestower of supreme happiness; who is One and the personification of supreme Knowledge; who transcends the pairs of opposites, resembles the sky and is revealed by such Vedic aphorisms as 'Thou Art That; who is single, eternal, pure, immovable, and the witness of the intelligence of all; who is beyond all states and is devoid of the three *guṇas*.

नित्यं शुद्धं निराभासं निराकारं निरञ्जनम् ।
नित्यबोधं चिदानन्दं गुरुं ब्रह्म नमाम्यहम् ॥

*nityaṃ śuddhaṃ nirābhāsaṃ nirākāraṃ nirañjanam |
nityabodhaṃ cidānandaṃ guruṃ brahma namāmyaham | |*

I prostrate before the Guru who is everlasting, ever-pure, and is devoid of all illusory appearances; who is formless, blemishless, ever present awareness, and blissful consciousness.

II. 3 गुर्वष्टकम् (Gurvaṣṭakam)

शरीरं सुरूपं तथा वा कलत्रं
यशश्चारु चित्रं धनं मेरुतुल्यम्।
मनश्चेन्न लगनं गुरोरंग्रिपद्मे
ततः किं ततः किं ततः किं ततः किम्॥

*śarīraṃ surūpaṃ tathā vā kalatram
yaśāścāru citraṃ dhanam meru-tulyam |
manaścenna lagnaṃ guror-aṅghripadme
tata: kiṃ tata: kiṃ tata: kiṃ tata: kim | | 1*

The body may be beautiful, so also the wife; there might be attractive and diverse fame along with riches as huge as the mount Meru; yet, if the mind is not focussed on the lotus feet of the Guru, what is the use, what is the use, what is the use, what is the use?

कलत्रं धनं पुत्रपौत्रादि सर्वं
गृहं बान्धवाः सर्वमेतद्धि जातम्।
मनश्चेन्न लगनं गुरोरंग्रिपद्मे
ततः किं ततः किं ततः किं ततः किम्॥

*kalatram dhanam putrapautrādi sarvaṃ
gṛhaṃ bāndhavā: sarvam-etaddhijātam |
manaścenna lagnaṃ guror-aṅghripadme
tata: kiṃ tata: kiṃ tata: kiṃ tata: kim | | 2*

Be there the wife, wealth, children, grandchildren and the like; be there home, relatives and everything born out of these; yet, if the mind does not get fixed to the lotus feet of the Guru, what is the use, what is the use, what is the use, what is the use?

षडङ्गादिवेदो मुखे शास्त्रविद्या

कवित्वादि गद्यं सुपद्यं करोति ।

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम् ।।

ṣaḍaṅgādi-vedo mukhe śāstravidyā

kavitvādi gadyaṃ supadyaṃ karoti |

manaścenna lagnaṃ guror-aṅghripadme

tata: kiṃ tata: kiṃ tata: kiṃ tata: kim | | 3

Even if all the scriptural knowledge, the Vedas along with the six *vēdāngas*, are right on the lips; the ability to compose prose as well as good poetry is also there; yet if the mind is not fixed to the lotus feet of the Guru, what is the use, what is the use, what is the use, what is the use?

विदेशेषु मान्यः स्वदेशेषु धन्यः

सदाचारवृत्तेषु मत्तो न चान्यः ।

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम् ।।

videśeṣu mānya: svadeśeṣu dhanya:

sadācāravṛtteṣu matto na cānya: |

manaścenna lagnaṃ guror-aṅghripadme

tata: kiṃ tata: kiṃ tata: kiṃ tata: kim | | 4

Honoured abroad, and famous in the homeland; in good conduct too there is no one excelling; even then if the mind is not focussed on the lotus feet of the Guru, what is the use, what is the use, what is the use, what is the use?

क्षमामण्डले भूपभूपालवृन्दैः

सदासेवितं यस्य पादारविन्दम्।

मनश्चेन्न लग्नं गुरोरंग्रिपद्मे

ततः किं ततः किं ततः किं ततः किम्॥

kṣamāmaṇḍale bhūpa-bhūpālavṛndai:

sadāsevitaṃ yasya pādāravindam |

manaścenna lagnaṃ guror-aṅghripadme

tata: kiṃ tata: kiṃ tata: kiṃ tata: kim | | 5

Maybe his holy feet are worshipped by the kings of the earth, if the mind is not fixed to the lotus feet of the Guru, what is the use, what is the use, what is the use, what is the use?

यशो मे गतं दिक्षु दानप्रतापात्

जगद्वस्तु सर्वं करे यत्प्रसादात्।

मनश्चेन्न लग्नं गुरोरंग्रिपद्मे

ततः किं ततः किं ततः किं ततः किम्॥

yaśo me gataṃ dikṣu dāna-pratāpāt

jagad-vastu sarvaṃ kare yat-prasādāt |

manaścenna lagnaṃ guror-aṅghripadme

tata: kiṃ tata: kiṃ tata: kiṃ tata: kim | | 6

Fame might have spread in all directions because of boundless charity; also anything of the world might come in hand by his grace; even then, if the mind is not fixed to the lotus feet of the Guru, what is the use, what is the use, what is the use, what is the use?

न भोगे न योगे न वा वाजिराजौ
न कान्तामुखे नैव वित्तेषु चित्तम् ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥

*na bhoge na yoge na vā vājirājau
na kāntāmukhe naiva vitteṣu cittam |
manaścenna lagnaṃ guror-aṅghripadme
tata: kiṃ tata: kiṃ tata: kiṃ tata: kim | | 7*

The mind might have turned away in dispassion from worldly pleasures, hard austerities, the best of horses, wealth and the face of the beloved; even then, if the mind is not fixed to the lotus feet of the Guru, what is the use, what is the use, what is the use, what is the use?

अरण्ये न वा स्वस्य गेहे न कार्ये
न देहे मनो वर्तते मे त्वनर्घ्ये ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥

*araṇye na vā svasya gehe na kārye
na dehe mano vartate me tvanarghye |
manaścenna lagnaṃ guror-aṅghripadme
tata: kiṃ tata: kiṃ tata: kiṃ tata: kim | | 8*

My mind might not be attracted to the forest, to my own home, to any activity, to the body or to anything invaluable; even then, if the mind is not fixed to the lotus feet of the Guru, what is the use, what is the use, what is the use, what is the use?

गुरोरष्टकं यः पठेत्पुण्यदेही
यतिर्भूपतिर्ब्रह्मचारी च गेही ।
लभेद्वाञ्छितार्थं पदं ब्रह्मसंज्ञं
गुरोरुक्तवाक्ये मनो यस्य लग्नम् ॥

*guror-aṣṭakaṃ ya: paṭhet-puṇyadehī
yatir-bhūpatir-brahmacārī ca gehī |
labhed-vāñchitārthaṃ padaṃ brahma-sañjñam
guror-ukta-vākya mano yasya lagnam | | 9*

The noble Soul who regularly reads these eight verses on the Guru, be he an ascetic or a king, a celibate or a householder, will attain his object of desire as well as the abode of Brahman, provided his mind clings to the words of the Guru.

II. 4 समापन-स्तोत्राणि (Concluding Ślōkas)

त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देवदेव ॥

*tvameva mātā ca pitā tvameva
tvameva bandhuśca sakhā tvameva |
tvameva vidyā draviṇaṃ tvameva
tvameva sarvaṃ mama devadeva | |*

You are my mother. You are my father. Equally so, You are the relative as well as the friend. Knowledge and wealth alike are You. O my Lord of lords, you are to me everything and all.

यत्रैव यत्रैव मनो मदीयं तत्रैव तत्रैव तव स्वरूपम् ।
यत्रैव यत्रैव शिरो मदीयं तत्रैव तत्रैव पदद्वयं ते ॥

*yatraiva yatraiva mano madiyaṃ tatraiva tatraiva tava svarūpam |
yatraiva yatraiva śiro madiyaṃ tatraiva tatraiva padadvayaṃ te | |*

Wherever is my mind, I find your real form. Wherever is my head, there reign your holy feet.

यस्यान्तर्नादिमध्यं न हि करचरणं नामगोत्रं न सूत्रं
नो जातिर्नैव वर्णं न भवति पुरुषो नो नपुंसं न च स्त्री ।
नाकारं नो विकारं न हि जनिमरणं नास्ति पुण्यं न पापं
नोऽतत्त्वं तत्त्वमेकं सहजसमरसं सद्गुरुं तं नमामि ॥

*yasyāntar-nādimadhyam na hi karacaraṇam nāmagotraṃ na sūtram
no jātir-naiva varṇam na bhavati puruṣo no napuṃsam na ca strī |
nākāram no vikāram na hi jani-maraṇam nāsti puṇyam na pāpam
no'tattvaṃ tattvamekaṃ sahaja-samarasaṃ sadguruṃ taṃ namāmi | |*

I prostrate before the Sadguru who is endless, beginningless and also without the middle; who has no hand, no foot, and is devoid of name and lineage; who has no caste or colour and is neither masculine nor neutral nor again feminine. He has no form and undergoes neither change nor birth nor death. He has neither virtue nor sin. Devoid of all falsehood, He is the only Reality. He is verily the joy of natural *samatva* (uniformity).

* * *

“The spirituo-religious civilization of India has been evolved and sustained through poetry. The ancient Vedas were taught, learnt, memorized and preserved only through the culture of recitation. To recite verses with correct accent and pronunciation, while focussing the mind on their meaning, is to ingrain them indelibly in memory and sublimate our life and behaviour through their message.”

-- Swamiji

Ślōkas related to other daily events

III. 1 सत्सङ्गारम्भे (At the beginning of Satsang)

जन्मानेकशतैः सदादरयुजा भक्त्या समाराधितो
भक्तैर्वैदिकलक्षणेन विधिना सन्तुष्ट ईशः स्वयम् ।
साक्षाच्छ्रीगुरुरूपमेत्य कृपया दृग्गोचरः सन्प्रभुः
तत्त्वं साधु विबोध्य तारयति तान् संसारदुःखार्णवात् ॥

*janmānekaśatai: sadādarayujā bhaktyā samārādhito
bhaktair-vaīdikalakṣaṇena vidhinā santuṣṭa īśa: svayam |
sākṣācchrīgururūpam-etya kṛpayā dṛg-gocara: san prabhu:
tattvaṃ sādhu vibodhya tārayati tān saṃsāra-du:khārṇavāt |*

Pleased with the traditional Vedic ways of worship performed by the devotee in hundreds of lives with piety and devotion, the Lord out of His own volition, becomes visible in the form of a Guru, and mercifully awakens the devotee by explaining the supreme Truth sufficiently well and takes him across the sea of worldly afflictions.

सर्वव्यापकमद्वितीयमजरं वेदान्तविज्ञापितं
द्वन्द्वाभासविवर्जितं भवहरं शान्तिप्रदं देहिनाम् ।
कर्माकर्मविकर्महीनममलं त्रैगुण्यविच्छेदकं
ध्यायेत् ब्रह्म सदा प्रशान्तमनसा भक्त्या च सश्रद्धया ॥

*sarva-vyāpakam-advitīyam-ajaram vedānta-vijñāpitaṃ
dvandvābhāsa-vivarjitaṃ bhavaharam śānti-pradaṃ dehinām |
karmākarma-vikarma-hīnam-amalaṃ traiguṇya-vicchedakaṃ
dhyāyet brahma sadā praśānta-manasā bhaktyā ca saśraddhayā |*

One should meditate always with bhakti (devotion), śraddhā (assiduous attention) and peaceful mind upon Brahman which is all-pervading, one without the second, devoid of decline or decay, which can be known only through Vedanta, which does not give any place for duality (dvandva-display), which robs worldliness, which bestows peace to the embodied, which is free from action, non-action and wrong action (deflected action) which is very holy and terminates all effects of the tri-guṇas.

III. 2 सत्सङ्गावसाने (At the Conclusion of Satsang)

प्रबुद्धं विमुक्तं विकारादिहीनं
प्रसन्नं सदा नित्यबोधस्वरूपम् ।
परं निश्चलं निर्गुणं सर्वरूपं
भजेऽहं सदानुस्मरामि प्रणौमि ॥

*prabuddhaṃ vimuktaṃ vikārādihīnaṃ
prasannaṃ sadā nitya-bodha-svarūpam |
paraṃ niścalaṃ nirguṇaṃ sarva-rūpaṃ
bhaje'haṃ sadānusmarāmi praṇaumi | |*

Ever-awakened, ever-liberated, free of all transformations, ever-cheerful, of the nature of conscious brilliance, the transcendental, unmoving, devoid of specific qualities, all-formed; such a one is whom I worship, remember always and praise.

III. 3 भोजनपवित्रीकरणम्

Bhojanapavitrikaraṇam: Before each meal, the prepared food is offered to Poojya Swamiji, chanting these slokas in chorus. Poojya Swamiji holds the food in his hands with the saṅkalpa that may those who take this food, become purer, physically, mentally and spiritually.

यस्य पादप्रभाध्यस्तः प्रपञ्चो भाति भासुरः ।

तमहं सद्गुरुं वन्दे भूमानन्दं चिदात्मकम् ॥

*yasya pāda-prabhādhyasta: prapañco bhāti bhāsura: |
tamahaṃ sadguruṃ vande bhūmānandaṃ cidātmakam | |*

In the light falling from whose feet the world shines brilliantly, that Sadguru Bhoomananda, of the nature of Consciousness, I worship.

नन्दितानि दिगन्तानि यस्यानन्दाश्रुबिन्दुना ।

तमहं सद्गुरुं वन्दे भूमानन्दं चिदात्मकम् ॥

*nanditāni digantāni yasyānandāśrubindunā |
tamahaṃ sadguruṃ vande bhūmānandaṃ cidātmakam | |*

By the drops of whose blissful tears, (all beings) till the end of the horizons rejoice, that Sadguru Bhoomananda, of the nature of Consciousness, I worship.

III. 4 Before taking food

Recitation of 15th Chapter of Bhagavadgita continues while serving food. Then the following ślokas are chanted before taking food.

ब्रह्मार्पणं ब्रह्म हविः ब्रह्मग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

*brahmārpaṇaṃ brahma-haviḥ brahmāgnau brahmaṇā hutam |
brahmaiva tena gantavyaṃ brahma-karma-samādhinā |*

The offering is Brahman, the material offered is Brahman, offered by Brahman into the fire of Brahman. Brahman is to be attained by him whose all actions are established in Brahman.

अन्नपूर्णे सदापूर्णे शङ्करप्राणवल्लभे ।
ज्ञानवैराग्यसिद्ध्यर्थं भिक्षां देहि च पार्वति ॥
माता मे पार्वती देवी पिता देवो महेश्वरः ।
बान्धवाः शिवभक्ताश्च स्वदेशो भुवनत्रयम् ॥

*annapūrṇe sadāpūrṇe śaṅkara-prāṇavallabhe |
jñāna-vairāgya-siddhyarthaṃ bhikṣāṃ dehi ca pārvati | |
mātā me pārvatī devī pitā devo mahēśvaraḥ |
bāndhavāḥ śiva-bhaktāśca svadeśo bhuvana-trayaṃ | |*

O Annapurna! You are ever full, dear to Sankara. O Parvati devi, give me alms for gaining Knowledge and Dispassion.

Parvati devi is my mother, my father is Lord Parameswara. Devotees of Siva are my kin, and all three worlds are my motherland.

* * *

संध्याभजनम् (Evening Prayers)

IV. 1 स्तोत्राणि (Ślōkas)

जन्मानेकशतैः सदादरयुजा भक्त्या समाराधितो
भक्तैर्वैदिकलक्षणेन विधिना सन्तुष्ट ईशः स्वयम् ।
साक्षाच्छ्रीगुरुरूपमेत्य कृपया दृग्गोचरः सन् प्रभुः
तत्त्वं साधु विबोध्य तारयति तान् संसारदुःखार्णवात् ॥

*janmānekaśatai: sadādarayujā bhaktyā samārādhito
bhaktair-vaidikalakṣaṇena vidhinā santuṣṭa īśa: svayam |
sākṣācchrīgururūpam-etya kṛpayā dṛg-gocara: san prabhu:
tattvaṃ sādhu vibodhya tārayati tān saṃsāra-du:khārṇavāt | |*

Pleased with the traditional Vedic ways of worship performed by the devotee in hundreds of lives with piety and devotion, the Lord out of His own volition, becomes visible in the form of a Guru and, mercifully awakens the devotee by explaining the supreme Truth sufficiently well and takes him across the sea of worldly afflictions.

सर्वव्यापकमद्वितीयमजरं वेदान्तविज्ञापितं
 द्वन्द्वाभासविवर्जितं भवहरं शान्तिप्रदं देहिनाम् ।
 कर्माकर्मविकर्महीनममलं त्रैगुण्यविच्छेदकं
 ध्यायेत् ब्रह्म सदा प्रशान्तमनसा भक्त्या च सश्रद्धया ॥

*sarvavyāpakam-advitīyam-ajaram vedānta-vijñāpitaṃ
 dvandvābhāsa-vivarjitaṃ bhavaharam śānti-pradam dehinām |
 karmākarma-vikarmahīnam-amalaṃ traiguṇya-vicchedakaṃ
 dhyāyet brahma sadā praśāntamanasā bhaktyā ca saśraddhayā | |*

One should meditate always with bhakti, śraddhā and peaceful mind upon Brahman which is all-pervading, one without the second, devoid of decline or decay, which can be known only through Vedanta, which does not give any place for duality (dvandva-display), which robs worldliness, which bestows peace to the embodied, which is free from action, non-action and wrong action (deflected action) which is very holy and which terminates all effects of the tri-guṇas.

अयं दानकालस्त्वहं दानपात्रं
 भवानेव दाता त्वदन्यं न याचे ।
 भवद्भक्तिमेव स्थिरां देहि मह्यं
 कृपाशील शम्भो कृतार्थोऽस्मि तस्मात् ॥

*ayaṃ dāna-kālas-tvahaṃ dāna-pātraṃ
 bhavāneva dātā tvad-anyaṃ na yāce |
 bhavad-bhaktim-eva sthirāṃ dehi mahyaṃ
 kṛpā-śīla śambho kṛtārtho'smi tasmāt | |*

O, merciful Shambhu, this indeed is the time for dāna (giving). I am the deserving receptacle for it. You are the giver. I do not beg, beseech from anyone but you. Give me unswerving devotion to You alone. By that I become fulfilled.

नो सोदरो न जनको जननी न जाया
नैवात्मजो न च कुलं विपुलं बलं वा ।
सन्दृश्यते न किल कोऽपि सहायको मे
तस्मात् त्वमेव शरणं मम शंखपाणे ॥

*no sodaro na janako janani na jāyā
naivātmajo na ca kulaṃ vipulaṃ balaṃ vā |
sandṛśyate na kila ko'pi sahāyako me
tasmāt tvam-eva śaraṇaṃ mama śaṅkha-pāṇe | |*

I have no brother, no father, no mother and no wife. I have no son also. Equally so, I do not have a family or widespread strength or support. Anyone as a help is not seen at all. Therefore, O wielder of the conch, you alone are my refuge.

IV.2 नामावली

Repeated singing of the couplet
(Composed by Poojya Swamiji) :

ओं नमः सदाशिवाय ओं नमो नारायणाय
ओं नमः सदाशिवाय ओं नमो नारायणाय ...

*Oṃ nama: sadāśivāya Oṃ namo nārāyaṇāya
Oṃ nama: sadāśivāya Oṃ namo nārāyaṇāya...*

IV. 3 स्तोत्राणि (Ślokas)

कृष्णो रक्षतु मां चराचरगुरुः कृष्णं नमस्ये सदा
कृष्णेनैव सुरक्षितोऽहमसकृत् कृष्णाय दत्तं मनः ।
कृष्णादेव समुद्भवो मम गुरोः कृष्णस्य दासोऽस्म्यहं
कृष्णो भक्तिरचञ्चलास्तु भगवन् हे कृष्ण तुभ्यं नमः ॥

*kṛṣṇo rakṣatu mām carācara-guruḥ kṛṣṇaṃ namasye sadā
kṛṣṇenaiva surakṣito'ham-asakṛt kṛṣṇāya dattaṃ manaḥ |
kṛṣṇād-eva samudbhavo mama guroḥ kṛṣṇasya dāso'smyahaṃ
kṛṣṇe bhaktir-acañcalāstu bhagavan he kṛṣṇa tubhyaṃ namaḥ | |*

Let Krishna, the Preceptor of the sentient and insentient beings, protect me. I prostrate before Krishna always. By Krishna have I been redeemed and sustained everytime. My mind is given over to Krishna. My Teacher's origin is form Krishna alone. I am the loyal servant of Krishna. May my devotion to Krishna be unswerving. O, Lord, O Krishna, I prostrate before Thee.

सर्वभूतात्मभूतस्थं सर्वाधारं सनातनं
सर्वकारणकर्तारं निदानं प्रकृतेः परम् ।
निरामयं निराभासं निरवद्यं निरञ्जनं
मनसा शिरसा नित्यं प्रणमामि रघूत्तमम् ॥

*sarvabhūtātmabhūtaṣṭhaṃ sarvādhāraṃ sanātanaṃ
sarva-kāraṇa-kartāraṃ nidānaṃ prakṛteḥ paraṃ |
nirāmayam nirābhāsaṃ niravyaṃ nirajānaṃ
manasā śirasā nityaṃ praṇamāmi raghūttamaṃ | |*

I always prostrate with my mind and head in front of the best of Raghus who abides in all beings as the Self of all, who is the support for all and is eternal; who is the Master of all causes and the supreme abode of Nature, who is guileless, free of false appearances, uncondemnable and blemishless.

IV. 4 नामावली

Repeated singing of the Mahāmantra:

हरे राम हरे राम राम हरे हरे ।
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥

*hare rāma hare rāma rāma rāma hare hare |
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare | |*

IV. 5 स्तोत्राणि (Ślokas)

वन्दे गुरूणां चरणारविन्दे सन्दर्शितस्वात्मसुखावबोधे ।
जनस्य ये जांगुलिकायमाने संसारहालाहलमोहशान्त्यै ॥

*vande gurūṇāṃ caraṇāravinde sandarśitasvātma-sukhāvabodhe |
janasya ye jāṅgulikāyamāne saṃsāra-hālāhala-mohaśāntyai | |*

I prostrate before the lotus feet of all my Gurus, which act as the expert physician who alleviates the delusion caused by the severe poison of worldliness and which reveal the bliss of the Self within.

मदीय हृदयाकाशे चिदानन्दमयो गुरुः ।
उदेतु सततं सम्यक् अज्ञानतिमिरारुणः ॥

*madiya hrdayākāśe cidānandamayo guru: |
udetu satataṃ samyak ajñāna-timirāruṇa: | |*

In the space of my heart, the Guru who is chidanandamaya (conscious being full of bliss), may very well arise as the sun destroying the darkness of ignorance.

स्वाराज्य साम्राज्य विभूतिरेषा
भवत्कृपा श्रीमहिमप्रसादात् ।

प्राप्ता मया श्री गुरवे महात्मने

नमो नमस्तेऽस्तु पुनर्नमोऽस्तु ॥

*svārājya sāmrajya vibhūtireṣā
bhavatkṛpā śrīmahimaprasādāt |
prāptā mayā śrī gurave mahātmne
namo namaste'stu punarnamo'stu | |*

This splendour of the sovereignty of Self-effulgence I have received by virtue of the supreme majesty of thy grace. Prostrations to thee, O glorious, noble-minded Teacher, prostrations again and again!

नमस्तस्मै सदैकस्मै कस्मैचिन्महसे नमः ।
यदेतद्विश्वरूपेण राजते गुरुराज ते ॥

*namastasmai sadaikasmai kasmaicin-mahase nama: |
yadetad-viśvarūpeṇa rājate gururāja te | |*

It is you as the singular presence, indescribable and sentient to the core that ever shines as the extensive Universe. Prostration to you, the king of all Gurus.

योऽन्तःप्रविश्य मम वाचमिमां प्रसुप्तां
संजीवयत्यखिलशक्तिधरः स्वधाम्ना ।
अन्यांश्च हस्तचरणश्रवणत्वगादीन्
प्राणान् नमो भगवते पुरुषाय तुभ्यम् ॥

*yo'nta:pravīśya mama vācamimāṃ prasuptāṃ
sañjīvayatyakhilāśaktidhara: svadhāmnā |
anyāṃśca hasta-caraṇa-śravaṇa-tvagādīn
prāṇān namo bhagavate puruṣāya tubhyam | |*

Prostration to you O Bhagavan, the Supreme Purusa, who entering within me, activates the dormant speech as well as the other organs like hands, feet, ear, skin etc, and also the life forces, merely by virtue of His presence, holding as He does infinite powers.

नमो नमो वाङ्मनसातिभूमये
नमो नमो वाङ्मनसैकभूमये ।
नमो नमोऽनन्तमहाविभूतये
नमो नमोऽनन्तदयैकसिन्धवे ।।

namo namo vānmanasātibhūmaye
namo namo vānmanasaikabhūmaye |
namo namo'nanta-mahāvibhūtaye
namo namo'nanta-dayaikasindhave | | (Twice)

Prostration to Him who transcends the sphere of speech and mind; Prostration to Him who alone manifests as speech and mind. Prostration to Him who is the source of the infinite magnificent creation. Prostration to Him, the ocean of endless mercy.

नास्था धर्मे न वसुनिचये नैव कामोपभोगे
यद्भव्यं तद्भवतु भगवन् पूर्वकर्मानुरूपम् ।
ह्येतत् प्रार्थ्यं मम बहुमतं जन्मजन्मान्तरेऽपि
त्वत्पादाम्भोरुहयुगगता निश्चला भक्तिरस्तु ।।

nāsthā dharme na vasunicaye naiva kāmopabhoge
yadbhavyaṃ tadbhavatu bhagavan pūrvakarmānurūpam.. |
hyetat prārthyaṃ mama bahumataṃ janmajanmāntare'pi
tvat-pādāmbho-ruhayugatā niścālā bhaktirastu | |

I have no confidence in dharma; neither in property nor in enjoying the objects of desires. Let whatever is destined, O, Lord, take its course according to the previous karma. However, I have this supremely cherished prayer: in all my lives let there be unflinching devotion to thy lotus feet.

हर त्वं संसारं द्रुततरमसारं सुरपते
हर त्वं पापानां विततिमपरां यादवपते ।
अहो दीनानाथं निहितमचलं निश्चितपदं
जगन्नाथस्वामी नयनपथगामी भवतु मे ॥

*hara tvam saṃsāraṃ drutataram-asāraṃ surapate
hara tvam pāpānāṃ vitatim-aparāṃ yādavapate |
aho dīnānāthaṃ nihitam-acalaṃ niścita-padaṃ
jagannāthasvāmī nayana-pathagāmī bhavatu me | |*

O supreme Lord, take away from me as fast as possible this worthless world. O the Lord of Yadus, take away my sins spread far and wide. O the unfailing abode of the poor and tormented, O the supreme Lord of the Universe, be always before my eyes, wherever my vision goes.

भोगे रोगभयं कुले च्युतिभयं वित्ते नृपालाद्भयं
माने दैन्यभयं बले रिपुभयं रूपे जराया भयम् ।
शास्त्रे वादिभयं गुणे खलभयं काये कृतान्ताद्भयं
सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ॥

*bhoge rogabhayaṃ kule cyutibhayaṃ vitte nṛpālādbhayaṃ
māne dainyabhayaṃ bale ripubhayaṃ rūpe jarāyā bhayaṃ |
śāstre vādibhayaṃ guṇe khalabhayaṃ kāye kṛtāntādbhayaṃ
sarvaṃ vastu bhayānviṭaṃ bhuvi nṛṇāṃ vairāgyam-evābhayaṃ | |*

In enjoyment, there is fear of disease; in family reputation, there is fear of descent; in wealth, there is fear of kings; in honour there is fear of pitiable state; in strength there is fear of enemy or adversary; in beauty there is fear of old age; in scriptural erudition there is fear of learned opponents; in virtue there is fear of the wicked; in body, there is fear of death. For human beings, everything in this world is coupled with fear. Vairagya (dispassion towards worldly enjoyments) alone bestows fearlessness.

नान्या स्पृहा रघुपते हृदयेऽस्मदीये
सत्यं वदामि च भवानखिलान्तरात्मा ।
भक्तिं प्रयच्छ रघुपुंगव निर्भरां मे
कामादिदोषरहितं कुरु मानसं च ।।

*nānyā spr̥hā raghupate hṛdaye'smadiye
satyaṃ vadāmi ca bhavān-akhilāntarātmā |
bhaktiṃ prayaccha raghupuṅgava nirbharāṃ me
kāmadidoṣa-rahitaṃ kuru mānasaṃ ca | |*

O *Raghupate*, there is no other desire in my heart. I am speaking the truth – of course, you, being the Inner Self of all, will also know it well. Grant me, O best of Raghus, unflinching devotion that unburdens me; makes my mind free of the taint of desires.

सत्येन लभ्यस्तपसा ह्येष आत्मा
सम्यक् ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो
यं पश्यन्ति यतयः क्षीणदोषाः ।।

*satyena labhyas-tapasā hyeṣa ātmā
samyak jñānena brahmacaryeṇa nityam |
anta:śarīre jyotirmayo hi śubhro
yaṃ paśyanti yatayaḥ kṣīṇa-doṣā: | |*

This Self whom ascetics freed from stains experience ceaselessly, within their body is brilliant, pure, attainable through truthfulness, austerity, well-refined wisdom and celibacy

विशुद्धसत्त्वस्य गुणाःप्रसादः
स्वात्मानुभूतिः परमा प्रशान्तिः ।
तृप्तिः प्रहर्षः परमात्मनिष्ठा
यया सदानन्दरसं समृच्छति ।।

*viśuddha-sattvasya guṇāḥ prasāda:
svātmānubhūtiḥ paramā prasāntiḥ |
tṛptiḥ prahaṛṣaḥ paramātma-niṣṭhā
yayā sadānanda-rasaṃ samṛcchati | |*

Qualities of one pure in his being are cheerfulness, Self-experience, supreme peacefulness, contentment, exhilaration, delight and Self-abidance, by virtue of which the bliss emerging from the supreme Reality is attained.

नित्योत्सवो भवेत्तेषां नित्यश्रीर्नित्यमंगलम् ।
येषां हृदिस्थो भगवान् मङ्गलायतनं हरिः ।।

*nityotsavo bhavet-teṣāṃ nitya-śrīr-nityamaṅgalam |
yeṣāṃ hṛdi-stho bhagavān maṅgalāyatanaṃ hariḥ | |*

In whose heart Lord Hari, an embodiment of auspiciousness abides, for them incessant festivity, prosperity and felicity will reign.

न धर्मनिष्ठोऽस्मि न चात्मवेदी
न भक्तिमांस्त्वच्चरणारविन्दे ।
अकिञ्चनोऽनन्यगतिः शरण्यं
त्वत्पादमूलं शरणं प्रपद्ये ॥

*na dharma-niṣṭho'smi na cātmavedī
na bhaktimāṃstvac-caraṇāravinde |
akiñcano'nanyagati: śaraṇyaṃ
tvat-pāda-mūlaṃ śaraṇaṃ prapadye | |*

I do not adhere to righteousness, I am not also a knower of Truth. I am not devoted to your Lotus feet. Having nothing, with no other refuge, I seek refuge under your lotus feet which are worth seeking refuge under.

IV.6 Concluding Ślokas

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखभाक् भवेत् ॥

*sarve bhavantu sukhina: sarve santu nirāmayā: |
sarve bhadrāṇi paśyantu mā kaścit du:khabhāk bhavet | |*

May all be happy; may all be free from disease; may all see auspiciousness; let not anyone be a victim of affliction.

दुर्जनः सज्जनो भूयात् सज्जनः शान्तिमाप्नुयात् ।
शान्तो मुच्येत बन्धेभ्यो मुक्तश्चान्यान् विमोचयेत् ॥

durjana: sajjano bhūyāt sajjana: śāntim-āpnuyāt |
śānto mucyeta bandhebhyo muktaścānyān vimocayet | |

May the vicious become good, the good attain peace and the peaceful be redeemed from all bondages. May the liberated ones redeem others.

काले वर्षतु पर्जन्यः पृथिवी सस्यशालिनी ।
देशोऽयं क्षोभरहितः सज्जनाः सन्तु निर्भयाः ॥

kāle varṣatu parjanya: pṛthivī sasyaśālīnī |
deśo'yaṃ kṣobharahita: sajjanā: santu nirbhayā: | |

May the clouds shed at the proper time and the earth become fertile. May the country remain free of agitations and the noble souls be free from fear.

स्वस्ति प्रजाभ्यः परिपालयन्तां
न्याय्येन मार्गेण महीं महीशाः ।
गोब्राह्मणेभ्यः शुभमस्तु नित्यं
लोकाः समस्ताः सुखिनो भवन्तु ॥

svasti prajābhya: paripālayantām
nyāyyena mārgēṇa mahīṃ mahīśā: |
gobrāhmaṇebhya: śubham-astu nityaṃ
lokā: samastā: sukhino bhavantu | |

Let there be well-being for the people; may the Rulers rule the earth adhering to the righteous path; may there always be well-being for the learned and the cattle; may all the worlds be happy.

असतो मा सद्गमय । तमसो मा ज्योतिर्गमय ।

मृत्योर्माऽमृतं गमय ॥ हरिः ओं शान्तिः शान्तिः शान्तिः ॥

*asato mā sad-gamaya | tamaso mā jyotirgamaya |
mṛtyormā'ṁṛtaṁ gamaya | | Hari: Oṃ śānti: śānti: śānti: | |*

From the unreal lead me to the Real; from darkness lead me to
Light; from death lead me to Immortality. Om śānti: śānti:
śānti: | |

* * *

परिशिष्ट: 1

(Appendix - 1)

अष्टोत्तरशतनामावली

Aṣṭottara-śatanāmāvalī: 108 holy epithets composed by a devotee in adoration of our Poojya Gurudeva. These are chanted while offering flowers at Poojya Gurudeva's Lotus Feet during the Pādapoojā ceremony.

ॐ श्रीपरमहंस-करकमलसंजात अस्मद् श्रीगुरुभ्यो नमः

Oṃ śrīparamahaṃsa-karakamalasañjāta asmad śrīgurubhyo nama: 1

ॐ अकिंचनाय नमः

Oṃ akiñcanāya nama: 2

ॐ अखण्ड-मण्डलाकाराय नमः

Oṃ akhaṇḍa-maṇḍalākārāya nama: 3

ॐ अजाय नमः

Oṃ ajāya nama: 4

ॐ अज्ञान-हरणाय नमः

Oṃ ajñāna-haraṇāya nama: 5

ॐ अधियज्ञाय नमः

Oṃ adhiyajñāya nama: 6

ॐ अनन्ताय नमः

Oṃ anantāya nama: 7

ॐ अनादिनिधनाय नमः

Oṃ anādinidhanāya nama: 8

ॐ अमराय नमः

Oṃ amarāya nama: 9

ॐ अमृतात्मने नमः

Oṃ amṛtātmane nama: 10

ॐ अत्याश्रमिने नमः

Oṃ atyāśramine nama: 11

ॐ अव्ययाय नमः

Oṃ avyayāya nama: 12

ॐ आनन्दमूर्तये नमः

Oṃ ānandamūrtaye nama: 13

ॐ आत्मक्रीडाय नमः

Oṃ ātmakrīḍāya nama: 14

ॐ आत्मसंस्थिताय नमः

Oṃ ātmasaṁsthitāya nama: 15

ॐ आर्तजन-परित्राण-परायणाय नमः

Oṃ ārtajana-paritrāṇa-parāyaṇāya nama: 16

ॐ आशुतोषिणे नमः

Oṃ āśutoṣiṇe nama: 17

ॐ कर्मयोगिने नमः

Oṃ karmayogine nama: 18

ॐ कूटस्थाय नमः

Oṃ kūṭasthāya nama: 19

ॐ कैवल्यानुभव-प्रदायकाय नमः

Oṃ kaivalyānubhava-pradāyakāya nama: 20

ॐ कार्य-कारण-रूपाय नमः

Oṃ kārya-kāraṇa-rūpāya nama: 21

ॐ गुरुमूर्तये नमः

Oṃ gurumūrtaye nama: 22

ॐ गुरुश्रेष्ठाय नमः

Oṃ gurusreṣṭhāya nama: 23

ॐ गुणसिन्धवे नमः

Oṃ guṇasindhave nama: 24

ॐ चैतन्य-मूर्तये नमः

Oṃ caitanya-mūrtaye nama: 25

ॐ चिद्घनाय नमः

Oṃ cidghanāya nama: 26

ॐ जरामरणवर्जिताय नमः

Oṃ jarāmaraṇavarjitāya nama: 27

ॐ जितेन्द्रियाय नमः

Oṃ jitendriyāya nama: 28

ॐ जीवन्मुक्ताय नमः

Oṃ jīvanmuktāya nama: 29

ॐ ज्ञानगम्याय नमः

Oṃ jñānagamyāya nama: 30

ॐ ज्ञानपूर्णाय नमः

Oṃ jñānapūrṇāya nama: 31

ॐ ज्ञानप्रभाय नमः

Oṃ jñānaprabhāya nama: 32

ॐ ज्ञानभास्कराय नमः

Oṃ jñānabhāskarāya nama: 33

ॐ त्रिगुणातीताय नमः

Oṃ triguṇātītāya nama: 34

ॐ दयासागराय नमः

Oṃ dayāsāgarāya nama: 35

ॐ दयामूर्तये नमः

Oṃ dayāmūrtaye nama: 36

ॐ दक्षिणामूर्ति-स्वरूपाय नमः

Oṃ dakṣiṇāmūrti-svarūpāya nama: 37

ॐ द्वन्द्व-रहिताय नमः

Oṃ dvandva-rahitāya nama: 38

ॐ धर्माधर्म-विवर्जिताय नमः

Oṃ dharmādharma-vivarjitāya nama: 39

ॐ निर्गुणाय नमः

Oṃ nirguṇāya nama: 40

ॐ नित्यबोधाय नमः

Oṃ nityabodhāya nama: 41

ॐ नित्याय नमः

Oṃ nityāya nama: 42

ॐ निरपेक्षाय नमः

Oṃ nirapekṣāya nama: 43

ॐ निरीहाय नमः

Oṃ nirihāya nama: 44

ॐ निस्पृहाय नमः

Oṃ nisprhāya nama: 45

ॐ निःश्रेयस-निधये नमः

Oṃ niśreyasa-nidhaye nama: 46

ॐ नित्यानित्य-विवेक-प्रबोधकाय नमः

Oṃ nityānitya-viveka-prabodhakāya nama: 47

ॐ परब्रह्मणे नमः

Oṃ parabrahmaṇe nama: 48

ॐ परतत्त्व-प्रबोधकाय नमः

Oṃ paratattva-prabodhakāya nama: 49

ॐ प्रसन्नवदनाय नमः

Oṃ prasannavadanāya nama: 50

ॐ परात्पराय नमः

Oṃ parātparāya nama: 51

ॐ पवित्रता-स्वरूपिणे नमः

Oṃ pavitratā-svarūpiṇe nama: 52

ॐ परिपूर्ण-स्वरूपाय नमः

Oṃ paripūrṇa-svarūpāya nama: 53

ॐ परिव्राजकाय नमः

Oṃ parivrājakāya nama: 54

ॐ परमात्मने नमः

Oṃ paramātmane nama: 55

ॐ पावनाय नमः

Oṃ pāvanāya nama: 56

ॐ पुरुषोत्तमाय नमः

Oṃ puruṣottamāya nama: 57

ॐ प्रेमस्वरूपाय नमः

Oṃ prema-svarūpāya nama: 58

ॐ ब्रह्मविद्या-प्रचारकाय नमः

Oṃ brahmavidyā-pracārakāya nama: 59

ॐ ब्रह्मानन्द-प्रदायकाय नमः

Oṃ brahmānanda-pradāyakāya nama: 60

ॐ भगवन्नाम-पारायण-प्रियाय नमः

Oṃ bhagavannāma-pārāyaṇa-priyāya nama: 61

ॐ भक्ताभीष्ट-प्रदायकाय नमः

Oṃ bhaktābhīṣṭa-pradāyakāya nama: 62

ॐ भक्ति-ज्ञान-वर्धकाय नमः

Oṃ bhakti-jñāna-varḍhakāya nama: 63

ॐ भागवतधर्म-प्रचारकाय नमः

Oṃ bhāgavatadharmā-pracārakāya nama: 64

ॐ भावातीताय नमः

Oṃ bhāvātītāya nama: 65

ॐ मुक्तिप्रदात्रे नमः

Oṃ muktīpradātre nama: 66

ॐ मोक्षमार्ग-प्रदर्शकाय नमः

Oṃ mokṣamārga-pradarśakāya nama: 67

ॐ यतीश्वराय नमः

Oṃ yatīśvarāya nama: 68

ॐ युवजन-हित-जागरूकाय नमः

Oṃ yuvajana-hita-jāgarūkāya nama: 69

ॐ योगीन्द्राय नमः

Oṃ yogīndrāya nama: 70

ॐ लोकनाथाय नमः

Oṃ lokanāthāya nama: 71

ॐ लोकसंग्रह-काक्षिणे नमः

Oṃ lokasaṅgraha-kāṅkṣiṇe nama: 72

ॐ वेदान्त-तत्त्व-प्रबोधकाय नमः

Oṃ vedānta-tattvā-prabodhakāya nama: 73

ॐ विद्या-स्वरूपिणे नमः

Oṃ vidyā-svarūpiṇe nama: 74

ॐ विवेक-चक्षुषे नमः

Oṃ viveka-caḥṣuṣe nama: 75

ॐ विवेक-वैराग्य-निधये नमः

Oṃ viveka-vairāgya-nidhaye nama: 76

ॐ विश्वबन्धवे नमः

Oṃ viśvabandhave nama: 77

ॐ शाश्वताय नमः

Oṃ śāśvatāya nama: 78

ॐ शिवात्मने नमः

Oṃ śivātmane nama: 79

ॐ शिवाय नमः

Oṃ śivāya nama: 80

ॐ शुद्धाय नमः

Oṃ śuddhāya nama: 81

ॐ शुभाङ्गाय नमः

Oṃ śubhāṅgāya nama: 82

ॐ शुभेक्षणाय नमः

Oṃ śubheṣṇāya nama: 83

ॐ श्रीशंकराचार्य-गुरुपरम्परानुवर्तिने नमः

Oṃ śrīśaṅkarācārya-guruparamparānuvartine nama: 84

ॐ सज्जन-हितैषिणे नमः

Oṃ sajjana-hitaiṣiṇe nama: 85

ॐ सच्चिदानन्द-स्वरूपिणे नमः

Oṃ saccidānanda-svarūpiṇe nama: 86

ॐ सच्चित्सुखात्मने नमः

Oṃ saccitsukhātmane nama: 87

ॐ सत्संग-पोषकाय नमः

Oṃ satsaṅga-poṣakāya nama: 88

ॐ सतांगतये नमः

Oṃ satāṅgataye nama: 89

ॐ सत्यानन्द-स्वरूपाय नमः

Oṃ satyānanda-svarūpāya nama: 90

ॐ सदाचार-तत्पराय नमः

Oṃ sadācāra-tatparāya nama: 91

ॐ सदानन्दाय नमः

Oṃ sadānandāya nama: 92

ॐ सदाशिवाय नमः

Oṃ sadā-śivāya nama: 93

ॐ सदैकरूपाय नमः

Oṃ sadaika-rūpāya nama: 94

ॐ संपूर्णाय नमः

Oṃ saṃpūrṇāya nama: 95

ॐ समदर्शिने नमः

Oṃ samadarśine nama: 96

ॐ संयमिने नमः

Oṃ saṃyamine nama: 97

ॐ सर्वभूतात्मने नमः

Oṃ sarva-bhūtātmane nama: 98

ॐ सर्वसंग-विवर्जिताय नमः

Oṃ sarvasaṅga-vivarjitāya nama: 99

ॐ सर्वात्मने नमः

Oṃ sarvātmane nama: 100

ॐ संसारार्णव-सेतवे नमः

Oṃ saṃsārāṛṇava-setave nama: 101

ॐ साकार-निराकार-वर्जिताय नमः

Oṃ sākāra-nirākāra-varjitāya nama: 102

ॐ साधुजन-वत्सलाय नमः

Oṃ sādhujana-vatsalāya nama: 103

ॐ स्थितधिये नमः

Oṃ sthitadhiye nama: 104

ॐ स्वतन्त्राय नमः

Oṃ svatantrāya nama: 105

ॐ स्वस्वरूपप्रकाशकाय नमः

Oṃ svasvarūpa-prakāśakāya nama: 106

ॐ क्षेत्रज्ञाय नमः

Oṃ kṣetrajñāya nama: 107

ॐ नारायणाश्रमतपोवन-प्रतिष्ठापक-श्रीभूमानन्द-तीर्थपादेभ्यो नमः

Oṃ nārāyaṇāśrama-tapovana-pratiṣṭhāpaka-śrībhūmānanda-tīrthapādebhyo nama: 108

॥ हरिः ॐ तत् सत् ॥

|| Hari: Oṃ Tat Sat ||

परिशिष्ट 2

(Appendix - 2)

श्रीमद्भगवद्गीता (Śrīmadbhagavadgītā : 15th Chapter)

अथ पञ्चदशोऽध्यायः

Sri Bhagavān uvāca

ऊर्ध्वमूलमधःशाखमश्वत्थंप्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥

*ūrdhvamūlam-adha: śākhām -aśvattham prāhur-avyayam |
chandāṃsi yasya paṇāni yastaṃ veda sa vedavit | | 1*

The undying Peepal Tree, whose leaves are the Vedas, has its roots upward and branches downward. Whosoever knows this, knows verily the import of the Vedas.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा

गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि

कर्मानुबन्धीनि मनुष्यलोके ॥

*adhaścordhvaṃ prasṛtāstasya śākhā
guṇapraṇṛddhā viṣayapraṇālā: |
adhaśca mūlānyanusantātāni
karmānubandhīni manuṣyaloke | | 2*

Branches of that tree with gunas for their nourishment and sensory enjoyments as tender leaves, issue forth downwards and upwards. Its roots are spread forth below in the human world in all directions, giving rise to bondage in the form of activities (through rāga and dvesa for the results thereof)

न रूपमस्येह तथोपलभ्यते

नान्तो न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूल-

मसङ्गशस्त्रेण दृढेन छित्त्वा ॥

na rūpam-asyeha tathopalabhyate

nānto na cādir-na ca sampratiṣṭhā |

aśvattham-enaṃ suvirūḍhamūlam-

asaṅga-śastreṇa dṛḍhena chittvā | | 3

Neither its constitution nor beginning nor end nor details of prevalence are within our reach. This well-rooted asvattha tree should be felled using the strong, sharp weapon of disattachment.

ततः पदं तत्परिमार्गितव्यं

यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये

यतः प्रवृत्तिः प्रसृता पुराणी ॥

tata: padaṃ tat-parimārgitavyaṃ

yasmingatā na nivartanti bhūya: |

tameva cādyāṃ puruṣaṃ prapadye

yata: pravṛtti: prasṛtā purāṇī | | 4

Thereupon enquire into that abode, on reaching which the earthly denizens take no rebirth. The way of enquiry being "I seek that supreme Primordial Purusa, from whom has emanated this most ancient process of creation."

निर्मानमोहा जितसङ्गदोषा

अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-

र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥

nirmānamohā jīta-saṅgadoṣā

adhyātma-nityā vinivṛtta-kāmāḥ |

dvandvair-vimuktāḥ sukhaduḥkhaṣaṃjñair-

gacchantyamūḍhāḥ padam-avyayaṃ tat | | 5

Those, who are free of pride and enchantment, having won over the evil of attachment, given to constant reflection on the supreme Reality, turning away from desires, get delivered from the pairs of opposites in the form of sukha and dukha. They attain that supreme Imperishable Abode.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥

na tad-bhāsayate sūryo na śaśāṅko na pāvakaḥ |

yad-gatvā na nivartante tad-dhāma paramaṃ mama | | 6

That, which neither sun nor moon nor fire illumines, is the abode of the Supreme, on reaching where no return or rebirth will ever be.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

mamaivāṃśo jīvaloke jīvabhūtaḥ sanātanaḥ |

manaḥ ṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati | | 7

The soul (jīva) manifesting the power called 'life' abiding in the body is eternal and a part of the supreme Reality itself. It draws the five senses and the mind from the elemental nature.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥

śarīraṃ yad-avāpnoti yac-cāpyutkrāmatīśvara: |
grhītvaitāni saṃyāti vāyur-gandhānivāśayāt | | 8

And like wind carrying fragrances from their seats, it takes away these six powers while exiting from the body.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥

śrotraṃ cakṣu: sparśanaṃ ca rasanam ghrāṇam-eva ca |
adhiṣṭhāya manaścāyaṃ viṣayān-upasevate | | 9

By presiding over the ear, eye, skin, tongue and nose and also the mind, it enjoys the multiple qualities of world objects.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥

utkrāmantaṃ sthitaṃ vāpi bhuñjanaṃ vā guṇānvitam |
vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣa: | | 10

Those under the spell of ignorance fail to perceive the Soul either while departing from or residing in the body or while experiencing the sensory objects, associated with the three gunas. But those with the eye of wisdom do perceive it.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥

yatanto yoginaścainam paśyanty-ātmany-avasthitam |
yatanto'py-akṛtātmāno nainam paśyanty-acetasa: | | 11

Striving seekers do perceive the supreme Reality in themselves. Those lacking purity and discrimination fail to realize it.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

yad-ādityagataṃ tejo jagad-bhāsayate'khilam |
yac-candramasi yac-cāgnau tat-tejo viddhi māmakam | | 12

Know the brilliance of the sun that illumines the world, that (brilliance) which is in the moon and the fire, to be of the same Supreme

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥

gāmāviśya ca bhūtāni dhārayāmy-aham-ojasā |
puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmaka: | | 13

Permeating earth, the Supreme alone sustains beings with its splendour. Becoming the lunar lustre, It preserves the sapidity of all herbs and vegetables.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥

*ahaṃ vaiśvānaro bhūtvā prāṇināṃ deham-āśritaḥ |
prāṇāpāna-samayuktaḥ pacāmy-annaṃ caturvidham | | 14*

Manifesting as life-fire in the bodies of creatures and uniting prāna and apāna, the supreme Reality digests the four-fold food.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥

*sarvasya cāhaṃ hṛdi sanniviṣṭo mattaḥ smṛtir-jñānam-apohanaṃ ca |
vedaīśca sarvair-ahameva vedyo vedāntakṛd-vedavideva cāham | | 15*

Supreme is embedded in all hearts, giving rise to memory, wisdom and forgetfulness. Four Vedas speak of the Supreme alone. The author as well as the Knower of Vedanta is again the Supreme

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥

*dvāvimau puruṣau loke kṣaraścākṣara eva ca |
kṣaraḥ sarvāṇi bhūtāni kūṭasthoḥkṣara ucyate | | 16*

There are in this world two kinds of purusas, the perishable and imperishable. All the beings come under the perishable purusa and the imperishable is said to be unshakeable and unaffected. It is the jiva in the body.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥

uttama: puruṣastvanya: paramātmety-udāhṛta: |
yo lokatrayam-āviśya bibhartavyaya īśvara: | | 17

The supreme, namely the transcendent Purusa, is still different. That is said to be the Paramātmā. It is the one permeating all the three worlds and sustaining them, thereby becoming the all-controller.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

yasmāt-kṣaram-atīto'ham-akṣarād-api cottama: |
ato'smi loke vede ca prathita: puruṣottama: | | 18

As the Supreme, namely the 'I' transcends the perishable existence as well as the imperishable jiva, in both Vedas and the world of thinkers, it has become famous as the supreme Purusa, the Purusottama.

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥

yo māmevam-asammūḍho jānāti puruṣottamam |
sa sarvavid-bhajati māṃ sarvabhāvena bhārata | | 19

O Bharata, whosoever, thus freed of delusion, being an all-knower, knows Me as Purushottama, worships Me in and through all thoughts, feelings and emotions.

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥

*iti guhyatamaṃ śāstram-idamuktaṃ mayā'nagha |
etadbuddhvā buddhimānsyāt-kṛtakṛtyaśca bhārata | | 20*

Thus is revealed to you by Me, the greatest secret of all scriptures, O sinless soul. Knowing this well does the seeker become wise and fulfilled

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः

*Oṃ tatsad-iti śrīmad-bhagavad-gītāsūpaniṣatsu brahmavidyāyāṃ
yogaśāstre śrīkṛṣṇārjuna-saṃvāde puruṣottama-yogo nāma
pañcadaśo'dhyāya:*

Key to Pronunciation

Equivalent
characters

Sounds like

अ	<i>a</i>	u in <i>cut</i>
आ	<i>ā</i>	a in <i>father</i>
इ	<i>i</i>	i in <i>if</i>
ई	<i>ī</i>	ee in <i>bee</i>
उ	<i>u</i>	u in <i>full</i>
ऊ	<i>ū</i>	oo in <i>fool</i>
ऋ	<i>r̄</i>	close to ry in <i>cryptic</i>
ए	<i>e</i>	ay in <i>may</i>
ऐ	<i>ai</i>	y in <i>my</i>
ओ	<i>o</i>	o in <i>go</i>
औ	<i>au</i>	ow in <i>how</i>
क	<i>k</i>	k in <i>seek</i>
ख	<i>kh</i>	kh in <i>blockhead</i> (k aspirated)
ग	<i>g</i>	g in <i>jug</i>
घ	<i>gh</i>	gh in <i>egghead</i> (g aspirated)
ङ	<i>ṅ</i>	ng in <i>sing</i>
च	<i>c</i>	ch in <i>chapter</i>
छ	<i>ch</i>	<u>ch</u> <u>h</u> in <i>catch him</i> (ch aspirated)
ज	<i>j</i>	j in <i>major</i>
झ	<i>jh</i>	dgeh in <i>hedgehog</i> (j aspirated)
ञ	<i>ñ</i>	close to n in <i>hunch</i>

ट	<i>ṭ</i>	t in <i>to</i>
ठ	<i>th</i>	th in <i>ant-hill</i> (t aspirated)
ड	<i>ḍ</i>	d in <i>god</i>
ढ	<i>dh</i>	dh in <i>adhere</i>
ण	<i>ṇ</i>	close to n in <i>hunting</i> (Lingual n)
त	<i>t</i>	French t
थ	<i>th</i>	th in <i>thin</i>
द	<i>d</i>	th in <i>then</i>
ध	<i>dh</i>	close to <u>th</u> <u>h</u> in <i>smooth hinge</i>
न	<i>n</i>	n in <i>then</i>
प	<i>p</i>	p in <i>per</i>
फ	<i>ph</i>	ph in <i>loophole</i>
ब	<i>b</i>	b in <i>but</i>
भ	<i>bh</i>	bh in <i>abhor</i>
म	<i>m</i>	m in <i>mum</i>
य	<i>y</i>	y in <i>yak</i>
र	<i>r</i>	r in <i>run</i>
ल	<i>l</i>	l in <i>luck</i>
व	<i>v</i>	v in <i>vow</i> (in joint letters, it sounds almost like w in <i>sway</i>)
श	<i>ś</i>	between s and sh (palatal) close to s in <i>sugar</i>
ष	<i>ṣ</i>	sh in <i>sheath</i>
स	<i>s</i>	s in <i>sun</i>
ह	<i>h</i>	h in <i>hut</i>
.	<i>ṃ</i>	m, ng, nk, etc. depending on the succeeding consonant
:	<i>ḥ</i>	half h (aspiration)

Narayanashrama Tapovanam

Venginissery, P. O. Ammadam

Thrissur, Kerala 680 563, India

Phone: 0487-2277963, 2278302;

Email: ashram1@gmail.com

www.SwamiBhoomanandaTirtha.org